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*795 793 The brotherhood of the Murids was instituted in Senegal at the end of the last century by a Toucouleur /Tukolor/ marabout named Amadou Bamba M'Backé. He did it, Murid tradition reports, following a vision during which the Angel Gabriel revealed to him his vocation as apostle-restorer of Islam in that country.

Amadou Bamba had studied the Koran thoroughly under Cheikh /Sheik/ Sidi Sidiya, and because of this he had received the wird. He therefore was of Quadria obedience. Nevertheless, by creating his own brotherhood and founding Muridism, he produced a completely original work, and he knew particularly well how to adapt his preaching to the mentality of the Ouolof /Wolof/, among whom it spread rapidly and became firmly established.

The essential trait of the Murid is his blind and fanatical attachment to his marabout and to the Murid doctrine; the primordial characteristic of Muridism is to have made manual [461] labor (generally scorned in Black Africa and in Islam) the equivalent of prayer and, as such, capable of ensuring the eternal salvation of the disciple (talibé).

*795 114 The history of the vocation and the preachings of Amadou Bamba, as well as the circumstances of the birth and first development of the brotherhood are known; Captain Marty in L'Islam au Sénégal /Islam in Senegal/ and A. Gouilly in L'Islam en A. O. F. /Islam in French West Africa/ have spoken about it with authority.

Our purpose, therefore, will not be to repeat what has already been written about the Murids and their brotherhood, but to report some recent observations about them made by the author in the course of a stay at Diourbel during which he was able to approach the current leaders of the brotherhood frequently and to attend several times the pilgrimage that they organize annually in their "capital," Touba, under the name of Magal.

128 We shall call to mind, therefore, successively:

— Touba, the holy city of the Murids, its mosque, its Magal;

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369 [438] became a relatively flourishing commercial center; each year more than 20,000 metric tons of groundnuts were handled by the traders of the place and sent by railroad to the ports of Rufisque or Dakar. As early as 1907 the first work on the Thiès-[496] Kayes railroad was begun. All of this new economic activity [464] required the employment of many laborers, who were in part recruited on the spot, but also in the neighboring villages.

369 166 [464] During the dry season, work in the fields is reduced. A number of rural people in the vicinity come to offer their services as workers in the factoreries (2) or in the newly opened

[443] 2. Factorerie: shop where everything is sold.

[461] yards /chantiers, dockyards, woodyards, etc./. Some of these villagers feel that this kind of work is less arduous and more remunerative than that of agriculture. They become definitively attached to urban life and come to swell the population of the native quarters previously established.

[484] [22] Others return every evening to the village. During the rainy season they leave their urban job and devote all their activity to work in the fields.

During this whole period prior to the Great War the suburban village seems to have played the role of intermediary or rather of relay-station between the hamlet in the bush and the city. The call for non-specialized labor had echos not [464] only in the outskirts /375/ of the city itself, but also in the more distant villages. Curiosity about new things, the opportunity to escape familial tutelage, and especially the promise of relatively high earnings stimulated some immigration movement toward the escales.

[574] By means of the great hospitality that he knows will be shown him by relatives or friends who live in Diakhaté or Keur-Issa-Bambara, the rural person settles in these agglomerations.

7:Crowder J-5 (1955-1958) 1959
MS37 Senegal MS37

'Oh yes, our sister company in Abidjan has sent a young African to train in a large brewery in France.'

'What is your labour like?'

'Not so good. They don't seem to have much interest in their work.'

I remembered my discussion with Babacar Saye, Mayor of St. Louis, who told me that though he was a Socialist, he believed that at the present time capitalism had an essential role in the country. 'If we are to improve the conditions of the proletariat capitalism is a necessity, but this improvement cannot be speeded up except to the extent that the profit from capital is used towards the satisfying of the indispensable needs of the workers. Therefore it is necessary that the worker feels that he is complementary to the capitalist—it is up to the capitalist to make him understand this.'

To me this seems one of the most important factors in the industrialization of West Africa. The African from the tribal background is essentially an individual with a distinct position in his tribal group or village. Though he appreciates the money he earns in industry, psychologically he does not like being treated as a mere cog in a machine, losing his identity. If he could be given some indication that he is as indispensable to the firm as the manager, he would work hard. As Mr. C. O. Van der Plas, the United Nations Official in the Gambia, once observed: 'It is curious that the African running his own little enterprise works literally like a black, and takes on enormous responsibilities.' Yet if he is taken on as a cog in a vast machine, he becomes slack and Europeans call him the most inefficient and expensive labour in the world. It seems to me that a lot depends on the relations between the worker and the managerial staff.

Two years before I had visited a large shoe factory in neighbouring Rufisque with Mr. David Pearson, the British Consul responsible for liaison between British and French territories in West Africa. The factory was sited on the outskirts of the town opposite a huge cement works which belched forth pastel smoke at an angry sky. We entered a courtyard where hides of every colour were lying in the sun to dry. A Czech employee of the firm, which has its origins in Czechoslovakia, met us and led us into a gloomy shed where flabby hides, a hideous grey green in

17: Mercier--27 S-5 (1953-1954) 1954 MS37 Senegal MS37
Dakar

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intermediate character of this category, very mixed concerning the level of studies, way of life, etc., is found again in various domains.

C. -- The old familial institutions do not always adapt themselves easily to the environment of the new life into which they are transplanted. They were linked with a collective work organization, all the members of the group being assured of enjoying (under the authority of the family head) the revenue of the latter. The notion of individual work, with individual remuneration, has not been introduced without shock. We shall set aside the categories where the work has remained in the family framework despite the necessary transpositions: farmers and fishermen on the one hand, merchants on the other. In the others, the vigor preserved by the traditional familial institutions is sometimes a curb on the raising of the living standard of urbanized elements. There is the problem, commonly called "familial parasitism," which poses itself in all of the African towns; the obligation to come to the aid of all the members of the kinship group is still strongly felt. We shall not proceed here to a detailed examination of the data gathered on the number of salaried persons, and persons practicing a non-salaried occupation, in relation to the total number of adults in the household. But it is necessary to give a survey of them.

1. When questioned about the reasons for their coming to town, less than 10% of those questioned say that they came to rejoin relatives. But subsequent interviews have permitted it to be confirmed that among those persons who had come, according to their statements, to look for work (58%), there were many who would not have been able to subsist except by joining, upon their arrival, a group of relatives already settled. The process has already been described several times, and we shall not return to it (1).

1. Cf., for example, G. Balandier, op. cit., one of the latest accounts to date.

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443 Markets. Fairs. Daily markets have been established in the mixed communes of Kaolack, Foundiougne, Fatick, and Gossas, as well as in the important centers such as Guinguinéo, Birkelane, Kaffrine, Koungheul, Nioro, Saboya, Sokone, and Gandiaye. Those of the mixed communes and important ports are much frequented and have a good trade.

In addition, cattle markets have been held monthly at Kaolack since 1924.

543 Fairs have been instituted in order to familiarize the public with the principal products of the region. A first Fair-Exposition was held at Kaolack in June 1925; it was a great success. It had been organized with the co-operation of the administration and commerce. This happy attempt was renewed in April 1926 with the same success. The governor-general, M. Carde, was present at these two fine manifestations of the economic life of a region in full development.

463 /126/ Banks. The dependable index of the development of commercial transactions is given to us by the banking groups which have been established at Kaolack.

The Banque de l'Afrique Occidentale Française opened a branch in the chief town of the circle in 1927. Moreover, other credit establishments had preceded it. An agency of the Banque française d'Afrique was opened in 1924. The Banque Commerciale africaine followed in 1925.

871 Education. It is necessary to educate the native if we want him later to be our collaborator in the work of colonization. We are realizing this duty by the public schooling which is given at Kaolack in a regional school attended by nearly 500 children; a home economics school is attached to it. Primary schools where the number of pupils is very great are in operation at Fatick, Foundiougne, Gossas, Kaffrine, Nioro, and Sokone.

874 It is also necessary to develop vocational education because we lack good workers. We are going to be in want of artisans if we do not remedy a situation which had already appeared in this region several years ago. Unfortunately, the
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874 461 young people are inclined to seek our courses which prepare them for officialdom. The elite wishes to be instructed doctorally. It disdains manual trades. It is this state of mind that must be changed. Craftmanship is dying out. The governor of Senegal, under the over-all supervision of the governor-general, has understood this. The vocational courses in the capital of the colony, Saint-Louis, have been revised and improved. Agricultural schools have been established. More must be done. It is necessary to add a vocational workshop to each regional school and even to some of the primary schools. The child should become familiar -- before leaving school -- with the handling of the hammer, the chisel, and the plane; he should know how to use a shovel, spade, and rake. All of these skills should be lifted up out of disrepute, which has no reason for existing. Manual work must be put on an equal footing with intellectual work. We need good workers even more than good writers.

/127/ It is the duty of the administration to prepare the younger generation for the task that awaits them.

654 474 244 Agricultural mutuality. The Société de Prevoyance. Within this order of ideas, and in order to develop a spirit of mutuality and a sense of foresight among the natives, the administration has created, like Algeria, native welfare and mutual loan societies. A society of this type has been operating in Sine-Saloum for many years. Its founding goes back to 1907. Its beginnings were modest. At first it brought together 718 cultivators. By 1910, the number of members of the society reached the figure of 1,567. This was still very few. The idea had borne fruit, however. The administration soon brought in the majority and then the totality of the cultivators.

[652] In July 1907, at its founding, the governor of Senegal put at the disposal of the administrator of the circle the sum of 20,000 francs in order to promote this effort for mutuality.

Thanks to this advance, 99,700 kilograms of groundnut seed was loaned to the 718 first adherents, who returned them in kind after the harvest with an interest of 30%.